

No. XXX. — "THEORETICAL RELIGION," No. 3.



General's Letter.

TO THE SOLDIERS

OF THE

SALVATION ARMY

WATERTOWN, N.Y.

WORLD.

My DEAR COMRADES,

This topic is not exhausted.

I feel in it is far from having come to an end.

If anything ever burnt itself into my soul, this subject has done it.

It has indeed set my heart on fire.

I have realized to some extent the experience of the prophet in whose bones the word of God was as a fire.

I want the flames to spread from Corps to Corps, from Officer to Officer, from Soldier to Soldier, until like a great prairie conflagration it spreads through the Army and sets the world in a blaze.

You will remember the vision of my last letter. You do not fully understand what follows unless you do. The picture there drawn sets forth the condition of things. That picture, represents what I understand the Bible to teach and the universal Church of Jesus Christ to believe.

The millions of people around us are in the sea, with their drink and their pleasure and their dancing and their business and their anxieties and their politics and their troubles, and thousands of other things; ignorant—willfully ignorant in many cases; in other instances they know all about it—there they are, however sweeping on and up in their blasphemous and devilish to the Throne of God.

What is our duty with respect to them? There can be no two opinions as to what we are rescued ought to do. We have no need, my comrades, to hold consultations, councils, or conventions. We need no teaching from men or revelation from Heaven on the subject. Our work is as plain before us as work can possibly be not forth, and that is—to our turn out!

There are only three courses possible for us.

1. To believe one thing and practice another; whilst I, I think, measure itself. For people to profess all this and to say it as family prayers, at church or chapel, or in the barracks, to get a living out of it; to cherish a hope because of it; and yet for their practice not to be according to it seems to me impossible.

2. The second course open to us is to give up the theory; say there is no hell; which means no punishment for sin; which means that there is no God which means Atheism; for there can be no rational resting place for candid minds between the two.

3. The only course left to us is to accept our theory to practice; to act as we profess to believe; to combine words and faith and then, and not till then, we are saved. I say God—for Jehovah will not believe in our reality and sincerity until our conduct agrees with our belief. When that is the case, He will say of us as He did of Abraham, "Now I believe that these people have honest hearts and believe what they say they do."

Reduce your theory to practice, that is, make your practice harmonious with your theory. Nothing will do this but the actual rescue. If the people are perishing in the sea, if you have the power to rescue any or all of them—do it!

In plain words, if the people are in their sin, floating down to hell, nothing short of actual deliverance will be satisfactory. They must be got out.

If you had been on that platform and we had to help those people in that sea and not anybody to do it, and they report-

ed to you that they had been looking at them, had giving them good advice, that they had made their condition more durable, had got them rafts on which to float and bade into their cabins; had stopped them from drinking, smoking, lunging, blaspheming; and many other evil things, and they expected you were going to be perfectly satisfied with their work, you would be very likely to stamp your foot and lift up your voice and say, "That was not what I sent you to do! Nothing will satisfy me but getting the people out!"

Just so here I need make no application. Talking good things to the people, singing them songs, holding meetings, giving tracts and all other schemes and contrivances are only satisfactory as far as they get the people actually saved.

But how is this to be done? How can we save the people by more practical? That is the question I am asking myself, my comrades.

How? How? How? How? How? How? How? How?

How can we get the people out? How can we get the people saved?

1. To be more practical, every one of us should go at it. This must be the business of the times. Every man and woman amongst us must be governed by the same ideal—every heart moved by the same feeling. The word "Rescue" should be written in large letters on every brain.

"What must we stop pleasure—business—science—art?" No, not exactly

Captain to put you into a lifeboat, you would have reached down at once—leaved over, that's overbearing yourself—got hold of the hand of some poor woman or some man just sinking down, or some little helpless child, and you would have tugged and pulled and struggled and fought to get them out, and that one saved you would have gone in for another.

Do so here. Take hold of the first soul that comes in your path to-day—in the train—in the street—in business—pull and struggle to get them saved. Never mind their being friendly or not—whether you succeed or not. Go on again with the next and so next.

On the very last Saturday one of our London sister soldiers received at the gates of a prison, a poor woman, only thirty-seven years of age, who had been on the streets since she was seventeen, and had been in prison 120 times. Our comrade was praying and weeping with her nearly all the day, and the woman was praying and weeping for herself. Whether she is finally rescued or not, it was a good pull this Soldier made. There are plenty more in the world. Get them out.

Why cannot the women go to the streets at midnight and take hold of their sisters? Why cannot the saved drunkards hunt up their old comrades? Why cannot we all hunt up somebody—leave a list—give everyone a chance.

2. To be more practical we must make everything tend to success. Value all

all other opposing forces put together. People who think our religion is a trade or a form, or an outside thing, turn from us with contempt. If we want to win the world to God we must have something to offer; tender, more human, more Christ-like. We want more heart.

Do you want to feel more, my comrades? Turn your eyes towards that sea. Hold them there. Take the whole thing in. Forget it well in your minds, and the stumbling stumbling of feeling in your souls will be broken up, and which this is the case you will do work with a will to help God and us with the rescue.

5. To be more practical we must watch more carefully over the little we have rescued. What could possibly be more impractical than for a hunter to be at ever so much trouble to catch his game, and then to be so careless what is done with it that when he wants it for use he finds it has slipped away? When talking and praying, and weeping and labor there is to get the people out of the clutches of the devil, and out of the dark and gloomy sea of sin, and then how carelessly they are left on the bank in thousands of cases, all exposed to double and triple and all the devils that can be everyone and but a little doubt, I fear, that many souls, gathered in with much self-sacrifice on one Sabbath are lost by the succeeding Sabbath comes round. Let us be practical by being as anxious to preserve as we are to acquire.

Lastly, let us be desperate. Nothing short of this will meet the circumstances

there be hope for the poor struggling multitude in that dark and stormy sea. Believe me, my dear comrades, One with you for death or victory. WILLIAM BOOTH.

Salvation Saviour.

A Hallelujah Time all Along the Line.

The Salvation Army spread itself all over the town Monday, and drummed its only and original manner of worship into every ear that was within a four mile range. If you want a sample of persistence and there is any money in exhibiting it just take hold of the Army and exhibit it, and you will wear diamonds inside of twelve months. The banquet in the evening drew a large crowd, and probably not many of our readers have any idea of the number of people who attend these spreads. The Army does not draw an extra large crowd for a march, but it has plenty of sympathizers who attend at the barracks. The hurricane, after the banquet, went along with a jump and a rush. After that there was another spread for the tables, and more were poured into the chest box. Two tables, the whole length of the barracks were spread.—Serrin Sun.

HEAVENLY FIRE

WANTED!

BY MARRIAGE BOOTH.

Not a natural fire, but a heaven-born one; not one kindled by an earthly wind, but fanned by divine breath; not fire that can be quenched by natural water, but an inward spiritual flame that no temptation, no sin, no persecution can extinguish; such is the fire the Salvation Army wants. God wants, and the dying world needs to find burning in the breast of every Salvation Soldier.

The Divine fire is necessary in the spiritual world; and as there can be no natural fire without heat, neither can there be spiritual fire without divine heat, and perhaps one of the greatest mistakes indulged in these days is, that the mass of the professed followers of Christ think they have life, while in reality they have little or no spiritual fire.

Now, comrades, there is a prominent fact concerning the fire which was raised upon the altar erected by Elijah (as presented in our illustration), viz., that it was no man's usurpation of a false fire, but that

It was real Fire

—fire with sufficient heat and energy to consume not only the burnt sacrifices, and the wood, and the stones, and the dust, but the very warts also in the trench, which had been run round; and the people recognized it, in answer to it, to be real fire, so that they all "fell on their faces," and said, "The Lord, He is the God, the Lord, He is the God."

Oh! my comrades, we want in our time, in these days, in our efforts to make men believe in God, this real, holy, unquenchable fire, that shall be as unmistakable and demonstrative to the unbelieving multitude whom we seek to convince that the word is God, as was the fire sent from Heaven in answer to Elijah's prayer, to the prophets and followers of Baal, who stood around the altar; a fire which cannot be mistaken, which is full, burning in, which

Burns its way

INTO SINNERS' HEARTS, which consumes the iniquity of their lives, and looks up the unbeliever in the trenches of sin; this flame which will set your neighbor on fire, your family on fire, your corps on fire; which will make your experience a burning testimony of righteousness, your life a burning example of holiness, and your walk a

Burning rebuke to sin.

There may be many who will hasten to assert that such a life, such a divinely-ascended, experience is too high a standard for them to attain to; but we have more ground a large assurance of direct answer to our prayer to-day than had the prophet Elijah in the midst of the backslidden and backslidden Israel, who was surrounded. Though his faith put God to the test, that he might confound and put to flight any belief in fire; this flame which will set your neighbor on fire, your family on fire, your corps on fire; which will make your experience a burning testimony of righteousness, your life a burning example of holiness, and your walk a

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HAVE YOU BEEN BAPTISED
With the Holy Ghost
Fire.



Lord Send The Fire!
IT COMES.

DOES THE FIRE FALL ON
The people when you speak
And pray.

Bombardment of Essex Centre.

Turn all eyes. Opened Sunday by a long and hot that poured forth continually. Good crowd, grand meeting. Received us on the whole very heartily. An explicit and very decided move done by the two Hallelujah Leagues. The devil not understand it.

A. D. C. Woolley.

BRADFORD.

Glory to God! We are still marching on in the strength of our King. Good meetings all week. Sunday a time of refreshing to many. Believing for victory. Cyp. Meyer.

work by the standard. If we march we must pull somebody out with the march. If we have an even sea we must get somebody convicted on the spot. If we have a meeting get somebody pardoned or convicted or sanctified or filled with the Spirit's spirit before it breaks up. If we have a tea meeting we must get somebody to drink of the "water of life" before it ends. What is the good of any amount of talking or singing or marching or anything else of the kind if no one is pulled out of the sea of sin? One is taught and fired and filled with a burning passion to pull somebody else out.

2. To be more practical we must have more sympathy—more affection. We must have a real flesh-and-blood religion. The cold-bloodedness and heartlessness of a great deal of so-called Christianity has operated more against success than

stop, but make all the business that is done, and all the profit of it assist in sustaining this business. Let there be no picture had been a reality, and it had been simply men drowning in a sea, and you had been on the platform, would not every one of you have turned to and done what was the nearest to you, with a rope with which you could have reached him? You would not have waited for a Sergeant to have ordered you about or a

Let us give ourselves up to a great deal more personal destiny. Supposing my picture had been a reality, and it had been simply men drowning in a sea, and you had been on the platform, would not every one of you have turned to and done what was the nearest to you, with a rope with which you could have reached him? You would not have waited for a Sergeant to have ordered you about or a

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